

# THE INSTITUTE FOR HISTORICAL STUDY

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## NEWSLETTER

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THE INSTITUTE is affiliated with the National Coalition of Independent Scholars (NCIS), the American Historical Association (AHA), and the National Coalition for History (NCH).

The NEWSLETTER is sent to all Institute members, as well as college and university libraries and other interested scholars. The Institute appreciates all tax-deductible contributions made by non-members who wish to remain on its mailing list.

### PRESIDENT'S MESSAGE

As I write this I am digesting the wonderful offerings at our annual potluck at **Georgia Wright's** house on September 10. Many thanks to Georgia for hosting the Institute this time and more times than anyone can count over the past thirty years. We missed some of our "regulars," and hope to see you at the Annual Dinner (see more below).

We congratulate all members who have managed to get books or articles on history published recently. It's also great to see some of the less traditional, more creative uses to which our members put their historical studies. **Bonda Lewis** has written a new version of her solo performance piece about poet and suffragist Sara Bard Field, and the Institute is pleased to cosponsor with the San Francisco Public Library a series of three shows she will present this fall. Bonda is also revising her Jane Austen performance piece. **Judith Offer** also continues to bring history to life through plays. (More information on all these accomplishments in Member News, pages 6-8.)

**Ethel Herr**, who has already published young-adult historical fiction, has coauthored an unusual book capturing a long e-mail dialogue about religion. Gretta Mitchell has branched out from photography to film with a project that is part documentary and part art piece, part local history and part personal history. **Rosemarie Cleese's** researches on her grandfather Angelo Rossi, mayor of San Francisco from 1931 to 1944, led to her lending numerous family documents to the San Francisco Museum and Historical Society's exhibition on the city's Italian heritage (at the Old Mint, September 16-18 and 23-25). Other members are also involved in various museum projects.

What about nontraditional publishing? Are you blogging, or building a website where you can share your research? Have you published an e-book? Please let **Maria Sakovich** know if you'd like to write a piece for the newsletter. If you would like to appear on a panel about alternatives to the traditional printed word, let me know. Also contact me if you have suggestions for future programs, our website, prospective members, or nominees for the board.

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## WORK IN PROGRESS

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### Fragments: How Some Ordinary Lives Illuminate History

Family history *is history*; that was the inescapable gist of the work-in-progress presented by **Ellen Huppert** to a well-attended meeting at the home of Georgia Wright on Sunday, June 19.

Ellen offered, for our comment, the material that would serve as the historical introduction to her already-finished manuscript, "In Their Own Words," which centers on the lives of five of her nineteenth-century ancestors. Her book is based on primary sources—letters, memoirs, sermons, journals, and miscellaneous papers—written by these family members and housed in the Bentley Historical Library on the Ann Arbor campus of the University of Michigan. Except for one document, which has been publicly cited, none of these writings has appeared previously.

Ellen provided names and dates for these five people, with a simplified family tree diagramming their relationships. The patriarch of the clan, Barton Stout Taylor (1820-1898) was born in the first quarter of the nineteenth century; the last member of this group, Fanny Elder Taylor, died in 1930. Out of the wealth of details that made up these individuals' lives, certain general themes emerge.

They belonged to the literate middle class. But while holding onto middle-class status, they seem to have had to face difficulties in making ends meet. Thus Barton Taylor was obliged to pursue two dissimilar careers: first, he developed and marketed a patent medicine, which occupation brought him into contact with the founders of what has come to be known as the Case Western Reserve School of Medicine, in Ohio. Second, he was a Methodist minister—first itinerant, subsequently established. It appears that this role was intellectually meaningful to him: he

published sermons in newspapers and wrote a large-scale theological treatise, which his second wife, Elizabeth Gurney Taylor (1840-1913), referred to as "father's book." Barton's grandson, Hartley W. Taylor (1870-1907) supported himself with a succession of jobs, not forming a pattern which we would consider a career. When Hartley's widow, Fanny Elder Taylor, remarried, it seems that her second husband was unable to support her as well. And Ellen briefly referred to a younger male relative, whom the family considered a "ne'er-do-well," who was perpetually approaching his father for start-up money for schemes that failed.

Among Lizzie Gurney's worries, which she confided to her diary as Barton courted her, was his twenty years' seniority to her. This chasm, in the century before the New Deal, posed a staggering economic and health risk. In an era prior to birth control, preventive medicine, prenatal or postnatal care, multiple childbirths posed a risk to women. Lizzie Gurney Taylor gave birth eight times; only two of her children survived into adulthood. Barton Taylor's first wife, Marietta Rowland Taylor (1827-1857), who gamely supported, by vocal recitals, the couple's journey through the South in search of Barton's hoped-for recovery from tuberculosis, died at age thirty, the mother of four. Barton courted Lizzie, and married her in 1866, chiefly because his four young children needed mothering.

As one of the Institute members pointed out, in the lively discussion that followed Ellen's presentation, the Taylors were not what we think of as history-makers, "movers and shakers." They were ordinary Midwestern Americans, settlers in small Michigan towns, towns that sometimes were quite primitive. Their migration had started on the East Coast (Barton Taylor was born in New York State) and "Westward, Ho!" they went. Hartley Taylor, the youngest, spent a

## CALIFORNIA ROUND TABLE

considerable portion of his adulthood in Montana.

The spectrum of religious life in America during the Taylors' lives was, as Ellen mapped it for us, complex and compartmentalized. The four evangelical sects—Baptist, Presbyterian, Methodist, Congregationalist—all split, according to where their communicants stood on the slavery issue. Thus it was perhaps not surprising that Hartley Taylor met Methodists in Missoula, Montana, who astonished him with their pro-Southern, pro-slavery leanings. In a struggle that she records in the vivid diary that she kept between ages fourteen and forty-six, Lizzie Gurney, as a devout Baptist convert soon to assume the role of a Methodist minister's wife, was actually forced to cross sects as a condition of her marriage. Religious earnestness fueled the cause-mindedness that moved people who had been anti-slavery. Lizzie devoted her post-childbearing years to activity in the WCTU (Women's Christian Temperance Union), the first powerful women's organization in the country, that saw the novel entry of women into public life. Her son Hartley, honoring family tradition, was active in founding a YMCA in Missoula, Montana.

Ellen's five nineteenth-century ancestors lived *across* history, and *through* it. Studies such as hers, which abundantly draw on primary sources to provide us with a window for perception of life as it was lived, tend to make traditional ideas of what history is look antiquated for communities of scholars like ourselves.

*Anne Richardson*

### The Phoenix Firestorm Project

On August 27 **Margaretta (Gretta) Mitchell** was both host and presenter for the quarterly meeting of the California Roundtable. Her home on the Oakland-Berkeley line was both the venue and the focus of her unique history project. Twelve Institute members and two guests managed to squeeze into the TV area of her kitchen for a special sneak preview of *Fire Ruin Renewal*, the film she's working on with the Institute as fiscal sponsor. Some of us had been in Gretta's "storybook-style" house before, without realizing that most of it was a restoration following extensive damage in the October 1991 Oakland hills fire. Although the house was "saved" and did not burn down, its interior and contents had been thoroughly soaked with water in the process. Gretta and her husband Frederick were able to find craftsmen who could duplicate the original details of the house so well that it seems never to have been damaged. But it's not exactly like it was before the fire. For example, the kitchen was modernized and, of course, certain changes had to be made to meet modern building codes.

Gretta was out of town at the time of the fire, but rushed home the next day and started, with the help of neighbors and friends, sorting through damp and damaged possessions. As a photographer, she naturally documented the damage and the cleanup in images that provide some of the source material for the film. She also knew to get photographic prints and other valuable papers freeze-dried to preserve them.

It took six months to build the insurance claim and work with architects Christopherson and Graff to find the right contractor who could be trusted to restore the 1925 house. Fortunately, the original drawings for the house by its architect, William Raymond Yelland, were in the Environmental Design Archives at UC Berkeley.



## GROUP REPORTS

(Yelland is best known for designing the first phase of Normandy Village on Spruce Street near Hearst in Berkeley.)

Now Gretta is rushing to finish the film in time for various events in October commemorating the twentieth anniversary of the fire. A short version will be shown at the Oakland Museum, along with an exhibition of photographs by Richard Misrach of the devastated area in the days after the firestorm. An artist's grant from the Oakland Cultural Arts Program is helping with some of the production costs, and many of the artistic elements (music, photographs, narration, part of the editing) are being donated, but Gretta is continuing to raise funds for the project. She does not want to sell the videos, but will give them to community groups and to individuals who make a suitable donation to the Institute.

The rough-cut video we watched had many impressive features, including footage from newscasts and words from Fred Mitchell's Christmas 1991 letter, later published in the book *The Fire in the Hills*. The discussion at the roundtable gathering was enriched by reminiscences of others about the fire, and by visitor Richard Schwartz's firsthand knowledge of house construction and firefighter training, as well as his familiarity with East Bay history. Another visitor, Daniella Thompson of Berkeley Architectural Heritage Association, was glad to see a house she had heard much about.

The next meeting of the California Roundtable will be Sunday, November 13, at 2:00. Charles Fracchia will present: "Shaping the City: San Francisco and the Gold Rush."

*Ann Harlow*

### Biography Writers Group

The group met on July 2 at Joanne Lafler's home and discussed two issues that have arisen from our writing. First, the question of objectivity toward our biographical subjects: how important is it to maintain a neutral position? Is it even possible or desirable? We decided that by spending months and years documenting and writing about our subjects' lives, we naturally become sympathetic to them. If we weren't, why would we continue our work? At the same time, we need to be honest about our subjects' shortcomings—no hagiography.

The second issue was how to develop the historical content around our subjects' lives without burdening our readers with too much history. As historians, we naturally believe that readers need to understand something about the context and some of us have dedicated much attention in our research to that context. But we must restrain ourselves from lecturing our readers!

At this meeting, we also reviewed pages that Rob Robbins, Liz Nakahara, Liz Thacker-Estrada and Ethel Herr had circulated.

At our August 20 meeting at Ether Herr's, we welcomed Ethel's coauthor Ellen Cohen, who has visited our meetings before. The general discussion focused on what it takes to be published. We shared proposals, or parts thereof, which we had sent, or hope to send, to potential publishers. Regarding the length and order of a proposal, we concluded that each publisher has its own requirements, and that must take priority.

We also talked about agents. Autumn Stanley reported that she had an agent interested in her children's stories, and the rest of us congratulated her, while envying her success. We agreed that publishing with an academic press does not require an agent. But for trade publishers, having

## GROUP REPORTS

an agent can be very important. While the names of agents are readily available, it is not easy to catch their attention or interest.

We ended, as always, encouraging each other to continue our pursuit of quality biography-writing and the means of publishing. At our next meeting we will talk about published biographies that we have found to be especially superior or especially bad, and why. *Ellen Huppert*

### Medieval Study Group

The meeting of the Medieval Study Group in July was hosted by **John Rusk**, and its members discussed *The Ties That Bind: Peasant Families in Medieval England* by Barbara Hanawalt. Based on inquests of cases of accidental-death in the coroners courts in six English counties in the fourteenth century, as well as other sources, Hanawalt gathered "shining nuggets" and illuminating "bits of data" and presented the story of the life of the English peasants. She describes all aspects of their life from the size of their fields through their household economy to childhood, marriage, and old age. The thesis she proposes is that the "family was the basic economic unit" and this unit was able to "maintain its basic structure . . . because it was a remarkably flexible unit." Her book required a lot of research and Hanawalt is to be commended for the details of the peasants' life that she presents. This approach made for hard reading for some of us, but the book was worth the struggle. *Lorrie O'Dell*

### *President's Message continued from page 1:*

And don't forget our very traditional annual dinner coming up in November 12. Dick Herr's talk will be "The Rise and Decline of the Homogeneous Society" in 19th-20th century America." Details as we get closer to the date.

*Ann Harlow*

### History Play Reading Group

During the summer, the play readers read two plays. *Trying* by Joanna McClelland Glass and *Nathan the Wise* by Gotthold Ephraim Lessing. *Trying* is a 20th-century play about Francis Biddle; *Nathan the Wise* was written in the late 18th century and set in 12th-century Jerusalem.

*Trying* is an intimate, two-character play. In 1967-68, the author, a young girl from western Canada, worked as secretary for Francis Biddle, then eighty-two years old, in an office above the garage of his home in Washington, D.C. Biddle had been attorney general of the United States under Franklin Roosevelt. Harry Truman named him to be chief judge of the American Military Tribunal at the Nuremberg trials. Biddle came from an old aristocratic Philadelphia family who had owned vast stretches of land in colonial America. He was educated at Groton and Harvard and was fierce about proper grammar, especially split infinitives!

The crusty old judge, slowed down by arthritis, occasionally forgetful, is certainly aware that his life is winding down. He has lived an incredibly rich life, having worked with, or near, many of the most famous people of his day. Biddle, considered "a traitor to his class" when he joined Roosevelt in trying to improve the lives of the poor, later regretted his complicity in sending Japanese Americans to internment camps. The author of the play came from a far different background in the Canadian prairies and when working with the judge was coping with a difficult marriage. The relationship between judge and secretary unfolds slowly and unevenly. There are painful moments as the sensitive young woman and the caustic judge come to know and gradually to appreciate and depend upon one another. Glass never over sentimentalizes, making the evolving relationship touching and believable.

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*Nathan the Wise* takes place in 1192, after the defeat of the Crusaders in the Third Crusade. The threads that tie the lives of the characters together are gradually woven into a remarkable tapestry of interfaith dependency and tolerance for the three religions—Christianity, Judaism, and Islam.

The playwright, Gotthold Ephraim Lessing, was born into a pastor's family in 1729. As a young man he began to study theology and medicine in Leipzig, but after a few years left for Berlin. Here he started writing pieces for the theater and befriended the eminent philosopher, Moses Mendelssohn. (As a young man of twenty, he had already written a one act play, *Die Juden*, in which he shows himself to be a champion of the Jews.) He finished writing *Nathan der Weise* in 1779, just two years before his death.

In the play *Nathan*, a Jewish businessman, returns to Jerusalem to find that his daughter Rachel had been rescued from a fire by a young German Templar, who had been recently spared his life by the Sultan because of his resemblance to the Sultan's long-lost brother. In the course of the action of the play, we learn that Rachel is Nathan's adopted daughter, who had been brought to him as an infant by a lay Christian brother, when her mother died and her father took flight. Nathan had just lost his own wife and sons in a massacre by Christians, but gratefully took the baptized child to replace the sons he had lost and raised her as his own. Later, in a book found in the pocket of the father who subsequently died, we discover the true identity of the Templar, whose father was indeed the Sultan's brother, hence the resemblance, and that the Templar is Rachel's brother. In the final scene, there is jubilant celebration by the newly reunited family of the three faiths—the two children of a Christian and a Muslim who now have a loving Jewish father, Nathan, and a Muslim uncle, the Sultan.

*Edith L. Piness*

## MEMBER NEWS

### More History and Drama

Two Institute members regularly use drama to tell their stories. To celebrate the Centennial of California Women's Suffrage this fall, **Bonda Lewis** will give three performances at the San Francisco Public Library as Sara Bard Field, suffragist, reporter, poet, and novelist.

About her one-hour show, "We Cannot Fail," Bonda writes: "Sara Bard Field muses from her home at The Cats just outside Los Gatos, California, as she looks forward to her own birthday party and contemplates her daughter's wedding. She talks about her poetry, and tells some stories from her unprecedented automobile-crossing of the United States with two other women in 1915. But she asks: has her unorthodox life been for nothing? Have her endless speaking engagements, newspaper articles, interviews, and tireless campaigning for woman suffrage changed the world in any way? Have her own sad sacrifices been worth their price? And having gained the vote, will women throw it away by simply not exercising it? Can one life make a difference? How do we become as courageous as all those women who, for a century, stood, fought and died that women could vote?" See Bonda/SBF at the Main Library, in the Koret Auditorium, Tuesday, November 1st, 6:00 p.m., 100 Larkin Street, San Francisco.

Bonda will also perform two half-hour shows, "Stories from the Road," in which Sara Bard Field tells stories of her 88-day cross-country trip in 1915, carrying a petition to Congress for the immediate adoption of the Susan B. Anthony amendment giving the right to vote to all women of the United States. These performances will be at the Merced Branch Library, Wednesday, October 19, 7:00 p.m., 155 Winston Drive, and at the Excelsior Branch Library, Wednesday, November 16th, 7:00 p.m., 4400 Mission Street.



## MEMBER NEWS

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In July, **Judith Offer** directed performances of her play *Compared to What?* for Vallejo's Mira Theatre Guild. Below is part of the review in the *Fairfield Daily Republic*, written by journalist Tony Wade.

"'Compared to What?' takes those huge social and political issues and focuses them through the lens of a couple of Pullman porters living in West Oakland in 1925 named Seamus Gibson and Virgil Strother. While I enjoy seeing local community versions of well-known theater productions, it is refreshing to experience an original piece. Offer's story was interesting because it put human faces on historical facts by showing the reluctance of some to join the union, detailing the working conditions of the porters (they ironically had no place to sleep on the sleeping cars) and how they were at the mercy of those in positions of power.

"The great thing about an historical play is the audience can be entertained and learn something as well. Still, experiencing a play should not be like reading an encyclopedia. There were a couple of times when the dialogue felt forced as historical facts were crammed in. For instance, I found it fascinating that Abraham Lincoln's son, Robert Todd Lincoln, ascended to the presidency of Pullman, but the telling of how it happened didn't sound that natural.

"Still, the true test of an historical play comes down to two questions: Was it entertaining and does it make audiences want to learn more? I say yes to both. Prior to seeing the play, my knowledge of Pullman porters was based on Three Stooges shorts and a couple of scenes in Spike Lee's movie 'Malcolm X.' After seeing it, I was a Googling fool. All I can say is 'All aboard!'"

Welcome to new member **Lynne Gerber**, scholar in residence at the Beatrice Bain Research Group, UC Berkeley. She received her masters

from Harvard Divinity School and a Ph.D in Ethics and Social Theory from the Graduate Theological Union. Her book "Seeking the Straight and Narrow: Weight Loss and Sexual Reorientation in Evangelical America" will be published by University of Chicago Press in November 2011. She has started a new project on AIDS and religion in San Francisco, specifically the history of the Metropolitan community church from the early 1980s.

**Cathy Robbins'** book *All Indians Do Not Live in Teepees (or Casinos)* will appear in bookstores and on electronic venues in October. The book's official launch in September followed excellent reviews in *Library Journal*, *Kirkus Reviews*, and *Publishers Weekly*, which wrote: "Journalist Robbins creates a collage of the prospects and problems faced by Native Americans in this sharp, readable blend of history, cultural commentary, and advocacy.... As an illustration of modern Native American life, it effortlessly depicts politics, culture, and pride; as a first book it is a marvel." Read more and order the book with a 20% discount at Robbins' web site: [www.cathyrobbins.com](http://www.cathyrobbins.com).

**Peter Stansky** has been awarded a Mellon Emeritus Grant for a study of the English author, Edward Upward. In December the Stanford University Press is publishing his and William Abrahams' *Julian Bell: From Bloomsbury to the Spanish Civil War*.

**Robert Chandler** has tied for first place in the Westerners International 2010 Coke Wood award competition for the "150th Anniversary of the Pony Express" for his articles which appeared in *California Territorial Quarterly* No. 81 (Spring 2010): "Pony Express: 150 Years of Legend," "Tightly Bound: Wells Fargo and the Pony Express," and "Pony Express Route."

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**Peter Mellini** reports that he was a panelist at the Pacific Coast Branch of the AHA in Seattle on August 12 on "The Great Powers in the Middle East" and that his book, *In Vanity Fair* (1983, 2000), written with Roy Matthews, was offered on Amazon for \$370!

"Deaconess Katharine Maurer: 'A First-class Favourite Anytime,'" by **Maria Sakovich** appears in the current issue (Vo. 22, No. 1) of *The Argonaut*.

Thanks to fellow Institute member **Bill Issel**, **Rosemarie Cleese** found the descendants of someone who is a key part of an early chapter of her grandfather's story ("Angelo J. Rossi: An Unexpected Life"). She writes: "Serendipity at work: after a lecture Bill gave at St. Mary's in Moraga, a few months ago, about the persecution of Italian-Americans in the Bay Area after Pearl Harbor, a priest came up and mentioned that his grandfather was the San Francisco florist who gave Angelo his first job in the 1890s. Thus I was united with the grandchildren of Frank Pelicano and have gathered numerous photos and fascinating stories about him and his relationship with my grandfather (who became Frank's partner before he became mayor). I would *never* have found them if Bill hadn't given that lecture at St. Mary's that day. You never know where material for your book will come from!"

"It has been a terrible loss," writes **Jeanne McDonnell**, "the demolition of the Juana Briones house constructed in 1845 in what is now Palo Alto. Everyone blames someone, or some institution, or something, or themselves, so I will not mention my theories about the loss. Parts of walls and windows have been purchased from the owners at considerable cost and will someday be put in a City park or elsewhere in remembrance of a rare historical structure and 'the preeminent woman of Hispanic California,' as historian J. N. Bowman wrote in 1957, a conclusion I came to

agree with as a result of my decade of research and writing of her biography."

### *continuation of Book Review from page 9*

film festival was created by a Berkeley film maker in 1981. A renowned Jewish music festival was founded in 1986 by another Berkeley resident, Ursula Sherman, an early member of the Institute.

The rigid format of the "Images of America" series, in which pictorial images predominate and text is reduced in space and importance, poses a challenge for any historian. For the most part, Fred Isaac has done a fine job of balancing images and text. Readers who are unfamiliar with Jewish institutions might benefit from an explanation of the main branches of Judaism and how they have evolved over the years. It would also be useful to have a translation of Hebrew terms. These criticisms aside, the book succeeds admirably in documenting an important history.

*Joanne Lafler*



## BOOK REVIEW

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*Jews of Oakland and Berkeley*  
Frederick Isaac  
(Arcadia Publishing, "Images of America"  
Series, 2009; 127 pp.)

Fred Isaac should not take amiss my observation that his title is inaccurate. His emphasis *is* on Oakland's long-established Jewish community, and on Berkeley's smaller community, but he also tells a story of the movement of people in an expanding metropolis on both sides of the East Bay hills.

The book is chiefly concerned with Jewish religious and social institutions. California's openness and cultural diversity offered opportunity for experimentation and change in these institutions over the period of 1875 to 2008. Readers also learn of the contributions of Jews to the larger community, well illustrated in the striking cover photograph of shoppers thronging Jacob Pantoskey's enormous indoor market in downtown Oakland.

The history of Oakland's synagogues, told in some detail, reflects the division of modern Judaism into three main branches: Orthodox, Reform, Conservative. The First Hebrew Congregation was founded in 1875 (ten years after the purchase of land for the city's first Jewish cemetery) as an Orthodox congregation "with liberal tendencies." In the 1890s, First Hebrew joined the national Reform movement. To satisfy the needs of later immigrants from Eastern Europe, the Beth Jacob synagogue (Orthodox) was established in 1893. Beth Abraham, founded as an Orthodox congregation in 1907, became a Conservative synagogue in the late 1920s. The three synagogues, still in existence, grew in membership as the city grew. When the population expanded north and east from downtown, the synagogues also moved from the city center. In 1913, First Hebrew moved from Twelfth Street and Castro to its present location on Twenty-eighth Street near Broadway

and was rededicated as Temple Sinai. Beth Jacob, the last to move from downtown, established its new home on Park Boulevard in the mid-1950s.

Jews were clearly prospering in Oakland. The book traces the fortunes of pioneer families and the businesses they established, among them Kahn's department store, which long-time Oakland residents still remember. In addition to providing professional and commercial services for the entire community, and supporting their synagogues, Oakland Jews established local chapters of national and international service organizations such as B'nai Brith and the Jewish Welfare Federation.

Berkeley's Jewish community makes up for its smaller size and later development by its variety. The first congregation, Beth Israel (Orthodox), was founded in 1909. Beth El (Reform) was established in 1944 and Netivot Shalom (Conservative) in 1992. Berkeley also boasts a Chassidic center and several liberal congregations and educational institutions, including the Tehiyah ("renewal") School. Across the East Bay hills, new congregations were created in the 1950s to serve growing Jewish communities in the suburbs— Temple Isaiah (Reform) in Lafayette and B'nai Shalom (Conservative) in Walnut Creek.

No account of Jewish life would be complete without a discussion of educational and cultural institutions. Hillel Foundation has been a center of Jewish learning and activity for UC Students since the 1920s. The Judah L. Magnes Museum—the first independent Judaica museum in the United States—was founded in Oakland in the 1960s, moved to Berkeley, and is now a unit of the Bancroft Library at UC. With help from the Magnes Museum, the world's first Jewish

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## CALENDAR

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Sept 10	Pot luck lunch
October 19	Bonda Lewis "Stories from the Road," Merced Branch, SFPL
November 1	Bonda Lewis "We Cannot Fail," Main Branch, SFPL
November 12	Annual Dinner
November 13	California Round Table, Charles Fracchia
November 16	Bonda Lewis "Stories from the Road," Excelsior Branch, SFPL

Members are encouraged to let us know all their news – a paper being given at a conference; a new job or position; the awarding of a grant or fellowship. Please send all material for the NEWSLETTER either by e-mail to [msakovich@juno.com](mailto:msakovich@juno.com) or to the Institute's postal address given below. Also, we welcome the opportunity to review members' newly published books. Contact **Autumn Stanley** at [autumn\\_stanley@sbcglobal.net](mailto:autumn_stanley@sbcglobal.net). The deadline for the next NEWSLETTER is **November 30, 2011**.

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